

Churchman's Monthly Magazine.

[Vol. I.]

DECEMBER, 1804.

[No. 12.]

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*" Et sane cum judicandi vim Deus inseruerit humanæ menti, nulla pars veri
 " dignior est, in quam ea impendatur, quam illa quæ ignorari sine amittendæ
 " salutis æternæ periculo non potest. GROTIIUS DE VER.*

Since God has implanted in the human breast the power of judging, no species of truth, upon which it is employed, is of a more dignified nature than that of which we cannot be ignorant without hazarding the loss of eternal salvation.

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THE

Churchman's Monthly Magazine.

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ADVENT.

Behold he cometh with clouds, and every eye shall see him, and they also that pierced him ; and all the kindreds of the earth shall wail because of him. Even so, Amen.

IT is the peculiar supputation of the Christian Church, as a pious writer well observes, to begin the year, and to commence the annual course of her services, at this time of Advent, herein differing from all other accounts of time whatsoever. The reason of which seems plainly to be this, because in the numbering of her days, and measuring her seasons, she does not so much regard the sun in the firmament, as the great Sun of righteousness, her Lord and Saviour, who is in heaven. She considers herself as "redeemed from the earth ;" and therefore no longer confined to the calculations of the world, or obliged to direct herself by the courses of the material luminaries. It is her employment to make known to her children the time of salvation, called in scripture, "the year of the redeemed ;" and this year was introduced by the everlasting day-spring from on high visiting her ; whereby she became, what the Spirit styles her, in the revelation, "a City that has no need of the sun, neither of the moon to shine in it, for the Lord God and the Lamb are the light and the glory thereof."

The lessons and services, therefore, for the four first Sundays in her liturgical year, propose to our meditations the two-fold Advent of our Lord Jesus Christ, teaching us that it is he who was to come, and did come, to redeem the world ; and that it is he also, who shall come again, to be our judge. These two Advents involve in them, and comprehend between them the whole counsel of God for the redemption of mankind, by the coming of Christ in the flesh, with the final issue of that counsel in respect of each individual, to be manifested at his coming to judgment.

The end proposed by the Church, in setting these two appearances of Christ together before us, at this time, is, to beget in our minds proper dispositions to celebrate the one, and expect the other ; that so, with joy and thankfulness, we may now "go

“to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us,” even the Son of God come to visit us in great humility; and thence, with faith unfeigned, and hope immoveable, ascend in heart and mind to meet the same Son of God in the air, coming in glorious majesty, to judge the quick and dead.

And certainly, if any thing can lead men to repentance, and turn the hearts of the disobedient to the wisdom of that just One, the wisdom that maketh wise unto salvation, through faith in Christ Jesus, it must be the united considerations of his mercy and his justice: his infinite mercy during the day of grace, when all sins, that can be repented of, are forgiven unto men; his inexorable justice at the day of retribution, when he shall infallibly render unto every man according as his work shall be.

And perhaps there is no better method of stirring up our wills to procure an interest, or of discovering the interest we already possess in the love of Christ, than by viewing in their proper colours the terrors of his judgment, as they will shew themselves to the astonished world at that awful hour of his second Advent; when the mask put upon false principles, and evil actions, shall drop off, and all things be estimated by the measures of Christianity, and the standard of the gospel of Jesus.

There is something wonderfully awful and affecting in the short description which the text gives of Christ's Advent to judgment. The beautiful manner, particularly, in which it is introduced, is worthy of notice. St. John, having occasion to mention his dear Lord and Master, at whose command he wrote this Epistle to the Churches, fired and transported at the glorious name, runs on with amazing rapidity, enumerating the blessings of the redemption which is by him; and having carried him from his cross to his throne, and ascribed all glory to him setting upon it, immediately he sees him in the clouds, and breaks forth in the words of the text.—The whole passage runs thus: “John to the seven Churches, which are in Asia, Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten from the dead, and the Prince of the kings of the earth; unto him that loved us, and washed us from our sins, in his own blood, and hath made us kings and priests unto God and his Father; unto him be glory and dominion for ever and ever.—Amen.—Behold, he cometh!

“Behold, he cometh!”—And is not this a sight most worthy of our attention? Is it not very meet, right, and our bounden duty, that we should behold it? That we should open the eyes of our faith, which the bewitching cup of pleasure and vanity, mingled by a deceitful world for our destruction, has charmed to sleep? That we should “lift up our heads, and look up, to see our redemption drawing nigh?” For draw nigh it will, and it does, whether we consider it, or not. Every evening takes a day

from the world's duration. The portion of the wicked is so much less, and the time of their punishment so much approached. The sufferings of the patient so much diminished, and their hopes of deliverance so much increased. Nay, every clock that strikes bids us recollect, that the promise of Christ has then received an additional force; "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

"He cometh," indeed! But how changed! How different his appearance, from what it once was! How shall we be able to conceive of it as it deserves, to raise our thoughts from the voice of the tender babe in the manger, bemoaning our sins that brought him thither, to the voice of the Son of God, from which the heavens and the earth shall fly away, and no place be found for them any more for ever! Yet so it is—Behold, he who came in swaddling clothes, cometh with clouds. He who came to preach the day of salvation, cometh again to proclaim the day of vengeance. He who was led as a lamb to the slaughter, leads his ten thousands to the prey, as the lion of the tribe of Judah.—He who cried not, nor lifted up his voice against his enemies upon earth, thunders with the glorious voice of his excellency against them from heaven. He who never brake a bruised reed, rules the nations with a rod of iron, and breaks them in pieces like a potter's vessel. He who quenched not the smoking flax, extinguishes the great lights of the world; darkens the sun, and turns the moon into blood; commands the stars from their stations, and the dead from their graves; shakes the powers of heaven, and the foundations of the earth, and all hearts, that are not fixed on him.

The trumpet sounds, and he is coming! The everlasting gates of heaven, which lifted up their heads for the King of Glory to enter in, are again lifted up; and behold the procession that comes forth of them, descending to this lower world, as it is described by one who saw it in vision. "I saw heaven opened, and beheld a white horse, and he that sat upon him, was called faithful and true," the accomplisher of all his promises;—"and in righteousness he doth judge" the world, "and make war" against all that oppose him. "His eyes were as a flame of fire," discerning and destroying the counsels of his adversaries; "and on his head were many crowns;" all the kingdoms of this world were become his; "and he had a name written, that no one knew, but he himself," the ineffable name of the divine essence. "And he was clothed with a vesture dipt in blood," the garment of vengeance. "And his name," by which he is known to men, "is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses," attending him in his glory, clothed "in fine linen white and clean," which is the righteousness of saints. "And out of his mouth goeth a sharp sword," namely, his holy word; "that with it he should smite the nations. And he shall rule

“them,” that have rejected the golden sceptre of mercy, “with a rod of iron. And he treadeth the vine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.”—Bishop HORNÆ.

A GUIDE TO THE CHURCH.

AMONG all the Articles of the Christian Faith, as laid down in our public creeds, there seems to be none so strangely misunderstood, and so little attended to, as that in which we are taught to profess our belief of the *Holy Catholic Church*: and the mistakes and inattention so prevalent with regard to this important article, are the more to be regretted, as the hurtful consequences arising from this unhappy cause are daily increasing, and in their very nature tend to confusion and every evil work.—That the Church of *Christ*, as founded by *Him*, the blessed “Author and Finisher of our Faith,” was intended to be an outward and visible Society, like a “City set on an hill,” clearly distinguished, and regularly governed, is evident from the account given of it in the New Testament, and the manner in which it was extended over the kingdoms of the world, agreeably to the plan and directions which the Apostles received from their Lord for that purpose. In subsequent ages, however, numberless deviations from the original plan have unhappily taken place; and there is nothing about which mankind appear at present to be more divided in opinion, than with respect to those points of Christian Duty, which necessarily flow from, and are connected with, the nature and constitution of the Christian Church. From the absurd, unscriptural idea of one earthly, supreme, infallible head, as the centre of unity to the whole of Christendom, many have revolted with such abhorrence of Papal supremacy, as has driven them beyond all the bounds of order and regularity, and made them despise every principle, and renounce every tie, by which the Church, as a society, can be held together, in due subordination to those who derive their authority, as its spiritual governors, from its only supreme infallible Head in Heaven. It must, therefore, be a matter of the highest importance, to discover where that authority lies, that so those who acknowledge themselves bound by the Apostolic precept to “obey them that have the rule over them and watch for their souls,” may know to whom that obedience is due, and what is the proper return for this spiritual benefit, so kindly provided by the great lover of souls. If he has been graciously pleased to appoint and preserve a standing Ministry in his Church, and set apart a peculiar order of men for dispensing the means of grace to his people, it is certainly the duty of all his followers to adhere to that Ministry, and shew a becoming

regard to that order which he has established. But how can this be done, unless we are sufficiently acquainted with its arrangement, and the nature of that chain of succession by which a regular Ministry has been handed down from the days of the Apostles to the present time? The best way of obtaining a proper knowledge of any society or establishment whatever, is to go back to its original institution, and observe both the purpose for which it was founded, and the plan adopted for answering that purpose. And if such attention be necessary with respect to the establishments of this world, and those societies which have only temporal things for their object, it is much more so in regard to that spiritual society, established by the Redeemer of mankind, the great end of which is to keep them in mind of, and fit them for, eternal life and happiness in Heaven. A *Guide* to the true Church, in its probationary state here on earth, may therefore be considered the same as a guide to that which will at last be made perfect in Heaven. And such a "*Guide*" every serious unprejudiced reader may find in the work now before us, which, we earnestly recommend to the attention of those who may stand in need of some instruction on those important points, which Mr. Daubeny has made the subject of this judicious and seasonable publication.—The work is divided into several discourses, and, being originally designed for private circulation in a particular parish, the author thus declares his intention, in his first or introductory discourse:—

"To enable you to form some correct judgement upon this matter, it is my intention to lay before you some plain thoughts on the following important heads.—1st. On the Nature, Design, and Constitution of the Christian Church; 2ndly, On the Sin of Schism, or a Wilful Separation from it; 3dly, On the Reasons commonly advanced to justify that separation; and 4thly, On the Advantages attendant upon a conscientious Communion with the Church, together with the Disadvantages consequent upon a separation from it. In discoursing upon these subjects, the object is to enter into them, so far only as may be deemed sufficient for the information of the parties to whom they are immediately addressed."—In pursuance of this plan, the *second* Discourse opens with the following pertinent observation:—"To trace the Church through its several progressive stages, from its original establishment in Paradise, where the good news of a Saviour was first delivered to fallen man, through its infant condition, and days of contraction in the Ark, when it was confined to one single family, to its subsequent enlargement, in the descendants of Abraham; its wandering state in the wilderness, and its more complete settlement in the land of Canaan; down to that fullness of time, when our Saviour came in the flesh to visit it, would lead into too wide a field. It is our happiness, and to that part of the subject our present attention is confined, that we live in that stage of the Church, which may be considered as the completion of every former dispensation.—

Jesus Christ, the Head of the Church, by purging it from the corruptions, which it had contracted, and restoring its worship to that spiritual standard in which its perfection consists, has, as it were, put his finishing hand to the establishment of it, upon the plan best calculated to secure the purpose he had in view.—It is a matter therefore of importance, that we should be particular in our observations upon this point; because a deviation from Christ's plan, by an attempt to alter the constitution of his Church, may make it a very different thing from what it was designed to be; and though, in this case, a man may satisfy himself by calling the creature of his own imagination the Church of Christ, it certainly does not follow that it is so; and it may be the most dangerous piece of self-imposition to call it so.”—The author then proceeds to shew that the Church of Christ being a regular Society, “it must, as such, be possessed of power necessary to its own preservation: It must have its rules and orders, consequently its governors to carry these rules and orders into effect; and Christ being the Head, from whom alone all the benefits belonging to it are derived, the appointment of the governors, together with the rules and orders, by which this Society is to be managed and directed, must originate with, and receive its sanction from, him. For man, merely as man, can claim no rule over his fellow-creatures: Government, therefore, whether in Church or State, must look to that supreme Disposer, from whom all power is derived, by whose authority alone the validity of its exertions can be established.—The reason of the thing in this case, we shall find, upon inquiry, to be confirmed by the history of facts.” These facts, with the testimonies by which they are supported, are then detailed in such a clear and distinct manner as evidently shews—“the Form of the Christian Church, after the model drawn out by the Apostles themselves, with its officers distinguished by their respective stations, the Bishop, as supreme Governor answering to the High Priest under the Law, the Presbyters and Deacons to the Priests and Levites, as subordinate Ministers in it.”—“Such, then,” says our Author in the conclusion of his second discourse, “is the nature and constitution of the Church, as it was originally established by its supreme Head, from whence the Apostles, and their successors the Bishops, have derived their commission; a branch of that commission which Jesus Christ received from his Father, by virtue of which, they challenge obedience from every member of the Christian Church, as to the stewards or chief officers in that spiritual society, over which they are authorised to preside.”

This being the case, Mr. Daubeny finds no difficulty in establishing the nature of the Sin of *Schism*, which is the subject of his *third Discourse*.

“The word translated *Schism*,” says he, “which, in modern language, scarce seems to have an appropriate idea annexed to it, is in the original derived from a *verb* which signifies to cut,

divide, or separate ; it must, therefore, relate to some body capable of being divided or separated. Upon reference to the first chapter of St. Paul's Epistle to the Ephesians, we find that the Church is called the Body, of which Christ is the Head.—The God of our Lord Jesus Christ, saith the Apostle, hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his Body ; and, from this description of the Church as the Body of Christ, the term *Schism*, in its application to it, denotes a division among the members of which that Body is composed, occasioned by a want of obedience to the government, which Christ, by his Apostles, settled in the Church, and a consequent separation from its communion, in contradiction to the Divine plan of its establishment ; the design of which was, that all Christians should be joined together in the same mind, and in the same worship, continuing, according to the primitive pattern in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers. Such is the nature and quality of Schism, which Sin consists in its being a direct violation of the order and government established in the Church, thereby constituting a species of rebellion against its Divine founder."

In support of this account of the Sin of *Schism*, Mr. Daubeny produces such apposite quotations from the Apostolic writings, and those of the primitive Martyr, St. Ignatius, as sufficiently warrant his drawing the following just and striking inferences :

"If then the constitution of the Christian Church is the same now that it was in the days of the Apostles, (and if it is not, the time when, and the authority by which an alteration was produced in it, should be ascertained) the sin of Schism, however we may attempt to palliate it, is precisely the same sin it then was ; and if the primitive writers of the Church spoke so decidedly upon the subject, with a view of guarding its members against so heinous a sin, where it respected chiefly the separation of inferior ministers, from the jurisdiction of their respective Bishops ; what would they have said upon it, had they lived to mark the extent to which this sin is carried in the days in which we live ? If they considered Schism, as it was then practised, as the greatest of all crimes, because it directly counteracted the divine plan in the establishment of the Church ; what language would they have found sufficiently strong, to express their abhorrence of that babel of confusion, which now prevails in the Christian world ? If the preservation of the government of the Church constituted an object of that importance in their eyes, as to subject any, the least, opposition to it to their severest censure, what must they have thought of that licentious practice, which leads to its total dissolution ? When in consequence of all ideas respecting the nature of the Church having been in a great measure lost amongst us, men look not beyond themselves for that commission, by which they presume to enter upon the ministry of holy things ; drawing congregations after them, and thereby

dividing Christian professors into as many sects and parties, as there are self-sufficient teachers to be found who have an end to answer, or a passion to gratify upon the occasion."

[*To be continued.*]

A SUCCINCT HISTORY OF BAPTISM,

AS ADMINISTERED IN THE PRIMITIVE CHURCH.—Continued.

Chap. 6.—*Of the TIME and PLACE of BAPTISM.*

IN the former chapter we observed, that the baptism of adults was sometimes deferred by order of the Church: but this was always, either for preparation or punishment, whilst catechumens were under instruction, or kept in a state of penance for scandalous transgression.

Others deferred their baptism voluntarily, against the rules of the Church; a practice which was frequently complained of, refuted and condemned. Some did it, from laziness or negligence of their salvation; a very common reason, though not so commonly owned, on account of the reproach attending it. Others, from an heathenish principle, a love of the world, or an unwillingness to submit to the restraint of Christ's yoke:—"They could spend their life in pleasure, and be baptized at the last, with the same advantage; for the *"labourers who came into the vineyard at the last hour"* had the same reward as those who had *borne the burden and heat of the day.*"—An absurd and foolish reason, which those who were governed by it were ashamed to own. Others, from a sort of Novatian principle, pretending to be afraid of falling into sin after baptism, because there was no second baptism allowed, to regenerate men, to the kingdom of heaven; whereas, if baptized even at the hour of death, heaven would be open to them, and they might go undefiled into it. In the mean time, if they died before baptism, they hoped that God would accept the desire of receiving it for the sacrament itself.—Others pretending to follow our blessed Lord's example, deferred their baptism, till they were thirty years old; because he was of that age when he was baptized. A weak and erroneous pretence, fully refuted by Gregory Nazianzen, in his 40th Oration upon the subject of baptism.

Many more were the pretences which men used for deferring their baptism; but these are sufficient to shew that great delays in this matter were commonly against the rules and orders of the Church; and the antient Christians always declaimed against it, as a dangerous and an unchristian practice.

To obviate these pretences, the Church appointed certain times for baptism, in ordinary cases, allowing her minister's still the liberty to anticipate them in case of great proficiency, or danger of death. The most celebrated time was *Easter*; next,

Pentecost or *Whitsunday*, and then *Epiphany*, on which Christ was supposed to have been baptized. The two former are sometimes mentioned without the other.—St. Jerome speaks of *them* without mentioning the *latter*;—and those two only are spoken of by Tertullian, who says, *Easter* was appointed for this solemn purpose, as being the time of Christ's sufferings, into which we are baptized; and that *Pentecost* was set apart for the same end, because at that time Christ manifested his resurrection to his disciples, and the grace of the Holy Spirit was first given; and the Angels predicted his second Advent as his *Ascension*. By *Pentecost* he does not mean a particular day, but the whole fifty days between Easter and Whitsuntide, which was one continued festival in his time. This, perhaps, is the reason why some ancient canons allow no other time than that of Easter, for baptism, including the whole time from Easter to Pentecost, in the sense given by Tertullian.

In the Council of Girone all catechumens are ordered to come only at Easter and Pentecost;—and Siricius says, it was against the rules of the Roman Church to administer baptism at any other time but Easter, with its Pentecost, or fifty days following; except to infants, and persons in a languishing condition, and in danger of death. Pope Leo also, and after him, Gelasius, prohibited baptism at any other time, except in those cases; so that in the Roman and Western Churches, this was the general rule. In the Eastern Churches, and in Africa, Epiphany also seems to have been regarded as a festival sacred to the celebration of baptism.

The festival of the Dedication of the Church was, in some places, likewise a solemn time for baptism. *Bozomen* observes it to have been so at Jerusalem, from the time that Constantine built the celebrated Church over our Saviour's grave on Mount Calvary, called *Anastasis*, or "*The Church of the Resurrection*." The custom of baptizing on the festivals of the Apostles and Martyrs, seems to have prevailed in many of the French and Spanish Churches; but it was condemned by many canons, and therefore cannot be spoken of as an authentic custom.

Indeed in the first planting of the Gospel, there was no obligation to observe any stated times for baptism, because the Apostles made no law concerning it. They themselves baptized at any time, and left it to the prudence of their successors to make what regulations they should think proper. This is evident from a comparison of the history of the Acts of the Apostles, with the subsequent history of the Church.

The promptness and proficiency of some catechumens above others, gave them an earlier title to baptism, if they desired it, especially in the Eastern Churches; without waiting for one of the greater festivals; so that as these solemn times were set apart for prudent reasons, so on a similar account they might be dispensed with;—especially as Tertullian observes, since every

day is the Lord's, and every time fit for baptism, if men are fit and prepared to receive it.

The like asservation may be made with respect to the *place* of baptism, which varied also with the state and circumstances of the Church. In the Apostolical age, they baptized in any convenient place. Thus John baptized in Jordan;—Philip baptized the Ethiopian nobleman in the wilderness; Paul baptized the jailer in his own house, and Peter baptized his Roman converts in the river Tiber, as Tertullian informs us. Nor was it considered a thing of any consequence, whether baptism was performed in the water of a river, or a fountain, provided it was done by invoking the name of the blessed Trinity, and by a person properly authorized;—as the author of the *Recognitions* observes, lib. 4, chap. 32, who describes his own baptism and that of others, as given them by Peter in certain fountains in Syria, near the sea shore. And thus it seems to have continued till the time of Justin Martyr and Tertullian;—the latter of whom speaks of their going from the Church to the waters, and there making their renunciations as they had done in the Church before. And Justin Martyr says, they brought the persons who were to be baptized to a place of pure water, and there gave them the regeneration or new birth.

But in after ages, when baptistries were erected, the custom was altered, and rules were made, that baptism should not ordinarily be administered any where but in them. Justinian, in one of his *novels*, refers to ancient laws, appointing that none of the sacred mysteries should be celebrated in private houses. Men might have private oratories in their houses, but they were not to administer baptism or the Eucharist in them without a particular licence from the Bishop. Such baptisms were frequently condemned by the ancient Councils, under the name of *parabaptismata*, or “Baptisms in private conventicles;”—and the Council of Trullo forbid all such, under pain of deposition to the Administrator, and excommunication to the Receiver.

In cases, however, of necessity, such as imprisonment, journeying, and the like, these rules were not obligatory; and hence we read of martyrs baptized in prison, others at sea, or on a journey. Thus also oratories were sometimes allowed for the celebration of the Eucharist:—And it is reasonable to suppose, that if the Eucharist was administered in them, baptism was not disallowed.

The Council of Eliberis, in Spain, speaks of Deacons presiding over people and baptizing in places where there was neither Bishop nor Presbyter; which we must suppose to have been country villages at some distance from the mother Church, where for the sake of convenience, the administration was performed by a deacon. So that, though the Bishop's Church was the ordinary place of baptism; yet, upon proper occasions, it might be administered at other places with his permission.

The *renunciations* made by the catechumens in the primitive Church, previous to their baptism, shall be the subject of our next. [To be continued.]

EXTRACTS FROM THE REV. E. W. WHITAKER'S
DISCOURSES.

IN his Sermon, "On the establishment of the Church," he has the following observations on the purity of our Liturgy:—

"How little the service we perform on the Lord's day differs from that which our earliest predecessors in Christianity were wont to pay; ye may judge from the following short account, copied from an eminent historian, who has taken it chiefly from what has been left us by the primitive martyrs. In these Assemblies (speaking of those of the Church) the Holy Scriptures were publicly read, and for that purpose were divided into certain portions, or lessons. This part of the divine service was followed by a brief exhortation to the people. The prayers, which make a considerable part of the public worship, came in at the conclusion of these discourses, and were repeated by the people after the Bishop or Presbyter, who presided in the service. To these were added certain hymns, which were sung not by the whole assembly, but by persons appointed for that purpose, during the celebration of the Lord's Supper and the Feasts of Charity. Such (continues the historian) were the essential parts of divine service, which were observed in all Christian Churches, though, perhaps, the method and order in which they were performed, were not the same in all." Behold, then, here particularized the lessons, the prayers, the sermon and the psalms, which are still continued in our religious assemblies;—and observe how little the service of our own Church differs from that of the purest ages: a circumstance well worthy of admiration, after the revolution of so many centuries, and calculated to call to our minds the promise given to the disciples of our blessed Master, when he gave them permission to preach the gospel to all nations;—"And lo! I am with you always, to the end of the world."

In his sermon on baptism, the subject of Sponsors is treated of thus:—

1st.—"That the duty of a surety for a child in baptism, being a sacred and very important office, it highly becometh the parents to invite none to it, who are not of an age sufficiently considerate to be duly sensible of the charge which they take on themselves, or of principles, and a disposition to discharge it with integrity; and that when they have found such, they do not impede them, in performing the promise they have made to see that the child

be virtuously and religiously brought up: for is it not highly absurd, first to request men to enter into an engagement, and then to oppose their fulfilling it?

2dly.—That when called to take this office on you, ye consider the meaning and importance of it, and not assume it, unless ye be resolved with sincerity to perform it. It is now too generally viewed in the false light of merely accommodating a friend with one's name, and, the ceremonial over, is scarcely thought of more; not even when the parents die during the child's infancy; in which case, the obligation into which the sponsors have so solemnly entered with the Church, and consequently with him who is the head of the Church, our Lord Jesus Christ, is incumbent on them in its fullest force.

And that, lastly—When appearing at the font to be admitted into the Christian covenant in the child's name, ye should recollect, that the questions put to you, concerning the faith ye hold, and the vows ye make, are not repeated for form's sake only, and to be answered with a nod, and by a bow, but by express declaration, and by word of mouth; it being essentially necessary, that sin be renounced, and Christ acknowledged before this sacrament be administered."

From his Sermon on "Adultery."

"It is not my present purpose, to enter on the proof of these consequences, in respect to the several civil courses to which the Apostle in the text refers. It is to the enormity and punishment of one particular crime, which stalks barefaced through the land, in the commission of which the prince and the peasant are equally shameless, and which, though most ruinous to the peace, and most destructive to the first principles of society, is (strange to consider) unrestrained by any penal laws, that I mean now to confine my discourse, and ye cannot be at a loss to discern that adultery is the crime to which I allude; a crime of which the frequency lessens our horror at it, and prevents our considering the various aggravations with which it is always accompanied. Otherwise would it be possible that men who consider mistrust of their promises as one of the worst aspersions that can be cast upon their characters, should look upon a breach of one of the most solemn engagements that can be made, as a thing of no disgrace! Because the sacred volume is not kissed, is it to be thought no oath is taken when God is called to witness the truth of a covenant entered into before the altar? Mark here the horrible, yet contemptible hypocrisy of the human heart! There are those who will consider the forfeiture of a word, passed at a gaming-table, as a reproach to be avoided at every risk, and yet mock at the breach of a promise attended with every circumstance to mark it as sacred. The man who is guilty of the former, they will, (and not unjustly, so far,) deem a villain; but the other, who has acted far more iniquitously, they

have—what shall I say?—Language furnishes not a term sufficiently strong to express the unprincipled absurdity of this conduct; they have—the wisdom and the modesty to call an honest man! So then he who, with feigned affection, induces a woman to confide all her hopes of happiness in this world in his hands, who vows before God and the Church, that he will keep himself only unto her as long as they both shall live; yet, at one and at the same time, torments her with the keenest mortification, by leaving her bed for that of another, and tramples under foot the most solemn protestations, is an honest man! And he who enters the house of an unsuspecting acquaintance, perhaps of an intimate friend, and seduces his wife from her conjugal duty and attachment, is an honest man! While those who, by force, plunder us of our money, or by stealth carry off our goods, are justly represented as robbers, thieves, nuisances to society, unfit to live—yet compare these crimes, either by the breach of obligation they contain, by the sufferings they occasion to individuals, or by the mischief they produce in society, and ye will find that the thief, (who still deserves the fate he meets with from the executioner's hand,) is the less atrocious criminal.”

LOVE OF MANKIND.

“**A**CCORDING to the pretended philosophers of our age, it is our duty not only to love all men, but to love them all with the same ardour (or, to speak more correctly, with the same coldness) of affection; not only to do good unto all men, but, in the doing of that good, to make no distinction between individuals; not only to educate our own children, but to educate the children, and cherish the parents of others, with the same care we educate and cherish our own;—for, say they, it is the duty of man to contribute every thing in his power to the propagation of universal happiness; but universal happiness can never prevail in the world, till the whole human race be considered as one family, and all political and national distinctions be done away.

“Such are the doctrines of modern philosophy: but the doctrines of Christ and his Apostles are very different.

“As this romantic benevolence, which has, in the present age, annihilated friendship and patriotism, and let loose upon the world the demons of war, receives no countenance from the sacred scripture, so it is inconsistent with the instinctive feelings of human nature, and with that very purpose which it pretends to promote.

“That it is the duty of man to contribute every thing in his power to the propagation of universal happiness, I hold to be a maxim incontrovertible, and the only *rational* criterion of moral virtue; but, surely, it is not the way to propagate universal hap-

piness, for creatures so weak and short-sighted as we are, to neglect those whom Providence has placed immediately under our care ; and stepping beyond the limits of our narrow circle, to busy ourselves in feeble attempts to reform the world.

“ To do all the good that we can to our fellow creatures, is unquestionably our duty ; and the only acceptable return that we can make to Him who hath delivered us from the power of our enemies ; but, if we do not extend our good offices, *first*, to our own families, then to our more distant relatives, then to our neighbors, then to our country, and last of all, to mankind at large, we shall not co-operate with the plan of Providence, and, whatever we may pretend, we can be nothing more than the hypocrites of benevolence.”

Dr. Gleig's Thanksgiving Sermon.

THE ENTHUSIASTIC CHRISTIAN.

THE enthusiastic Christian, as soon as he feels the awakening word, goes groaning all the day long, under the sense of transgression : under the mysterious apprehensions of impending judgment, he is all anxiety and terror. He repairs to his parish priest, and is presented with a view of Jesus dying for the sins of man ; and when a gleam of comfort is breaking in upon his mind, he is told, that unless Christ died for *his* sins in particular, it is to no purpose, with respect to himself, that Christ died at all.

“ Whether Christ is become his own Christ, or not, can only be learnt by a sudden miraculous assurance. But, whether he shall receive the assurance, or when, is uncertain. He, therefore, returns home, in despondency ; hoping and fearing, doubting and disbelieving, never at ease, unfitted for the commerce of life, and dreading the approach of death. If, however, an assurance comes, his transports are such, so great his exultation above all earthly connections or concerns, that he is no longer a being of this world. He looks down, with supercilious contempt, even on his nearest relations ; and, damning them to eternal perdition, exults in the blessedness of the saints.”

Such is the enthusiastic Christian !

Behold now the rational Christian.

“ He hath a peace within his breast, which passeth all the understanding of those who have not experienced it. He feels no tormenting remorse ; no disquieting dread of God or man ; he is never agitated by malice or envy ; seldom, and but gently moved with anger. Pity, indeed he often experiences ; but, gratifying it, comforts both himself and others. His behaviour is friendly, and therefore agreeable. His discourse lively, if nature hath qualified him for it ; but, at least, inoffensive and conciliating. His heart is open, in a proper degree, to all the

innocent amusements of life, and he longs for none of the prohibited ones. Virtuous discretion preserves his health and spirits, as much as worldly uncertainties permit; makes his circumstances easy, his family and dependants orderly and happy.—His judicious beneficence is very useful; his blameless example yet more. Thus, he reaps no little joy from the esteem of others, but unspeakably more from the testimony of his own conscience. He is sensible, indeed, of many failings; but all consistent with that sincerity which God knows; will recompense. Never will society grow gloomy, but inexpressibly more cheerful for being composed of persons of this description.”

Arch. bp. Secker, on Phil. 2. v. 21.

TO PERSONS INCLINED TO SOCINIANISM.

NATURAL religion, that boasted idol of the Deists, and which, unhappily for the cause of Christianity, has been adopted by men of the greatest respectability for learning, orthodoxy, and piety, as the first principle in religion; so much so, as to have been supposed to be the foundation of revealed, derives all its information, not from the exercise of human reason, nor from the investigation of man in a state of nature, but from the revelation of the will of God.

This revelation teacheth the doctrine of an atonement from the beginning, by the institution of Vicarious sacrifices. But the doctrine of Unitarianism, by denying the SECOND and THIRD PERSONS in the adorable TRINITY, and consequently their æconomical offices in the Covenant of grace, deprives us of a REDEEMER to die for our sins, and to clothe us with his righteousness; and of a SANCTIFIER, to renew our corrupted nature;—cutting us off thereby from every hope of salvation, as it is tendered to us in the gospel.

The whole plan of redemption by Christ, is built upon the doctrine of the ever-blessed TRINITY in UNITY. For if God the Father did not so love the world, as to give his only begotten Son to come into the world, that whosoever believeth in him should not perish, but have everlasting life:—(See John 3. v. 16.)

If God the Son did not take upon him our nature, and became obedient therein unto death, even the death of the cross, in order to make reconciliation for iniquity, and to bring in everlasting righteousness:—(See Phil. 2. v. 8. Dan. 9. v. 24.)

And, if God the Holy Ghost did not undertake on his part, to quicken, enlighten, convert, sanctify and comfort the hearts of poor sinners, alienated from God by nature, and dead in trespasses and sins—I know not, what would become of the essential, fundamental, peculiar and distinguishing doctrines of true genuine scriptural Christianity.

NOAH'S PROPHECY.—(*Gen. 9. v. 25—27.*)

THE first Prophecy that occurs in Scripture is the sentence pronounced upon the serpent, which is the opening of Christianity—the first promise of our redemption, *Gen. 3. v. 15*—and which, if understood in the sense commonly put upon it by Christian interpreters, is a remarkable prediction, remarkably fulfilled.

There are but few prophecies on record respecting the deluge. As Noah was a preacher of righteousness to the *old* world, so was he a prophet to the *new*, and enabled to predict the condition of his posterity; a subject which, upon many accounts, requires a particular discussion.

In *Gen. 6. v. 9*, we have an excellent character of this Patriarch. The inebriation imputed to him, was similar to that of which the Apostles after the descent of the Holy Ghost on the day of Pentecost, were accused. At the first grand propitiatory sacrifice which he offered, after the flood, having drunk some of the *new wine* drink-offering he retired into the Tent or Tabernacle—(not *his* tent) sacred to divine communications, and there, upon receiving the divine *influx*, he rolled himself, and became uncovered.—At that instant Ham, the father of Canaan, observed, and represented the condition of his father, to his brethren in an undutiful and infidel manner. Shem and Japhet, it is probable, struck with sorrow for their brother's impiety, and reverence for their father thus evidently agonizing under the painful predictions of a sacred dream, in which they apprehended themselves concerned, with the most profound reverence, and solemn silence, went backward, lest their faces should awake him; and with filial and never-to-be-forgotten affection, covered him with a garment.

And when Noah awoke, he was informed of the behaviour of his sons on this sacred occasion.

Then he began to communicate to them the mind of God which had been sacramentally revealed to himself whilst in the Tent. As a Prophet, the father of a family, nay, the father of all the future families of the earth, he not only predicted the fortunes of his own sons, but also the future fate of their descendants, to the latest generation. Full of the spirit of Prophecy (which is the spirit of Jesus) Noah thus spake—

“Cursed (be) Canaan;—a servant of servants shall he be unto his brethren.

“Blessed (be) the the Lord God of Shem;—and Canaan shall be his servant.

“God shall enlarge (persuade) Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant.”

Canaan was the fourth son according to the order of *chap. 10. v. 9*;—but why was he so particularly marked out as the object of this prophetic denunciation? Was it for his father's trans-

gression?—Where would be the equity to pass by the rest, and punish only Canaan for what Ham had done? Shall not the judge of all the earth do right?

To God we are not to ascribe the imperfections of men—nor to think that anger or revenge dwells with the Holy One of Israel. Neither ought we to ascribe the epithet of prescience to him before whom all things are *present*, which in the language of men are said to be *past*, *present* or to *come*. Prescience implies a knowledge of things *before* they *actually* come to pass, and of consequence a certain degree of imperfection;—but to Him *who inhabiteth the eternity*—whose existence is not measured by time as that of men and angels is—to Him whose eye seeth from the one end of heaven to the other; from the moment of creation to the consummation of all things; no action appears prior to another in point of time, all men and the thoughts of their hearts are equally present, equally visible, and that not from any necessity or predestination, but as a pure act of omniscience.

The curse, therefore, denounced against Canaan, is a prophetic declaration of what his future conduct would bring upon him. Nor is this declaration of incurred malediction to be understood so properly of Canaan as of his descendants to the latest posterity. It is thinking meanly, and unworthily of the ancient prophecies, to limit their intention to particular persons: We must affix a larger meaning, and understand them as comprehending whole nations. And thus, another and more extensive scene of the divine dispensations will be opened. The curse of Canaan, and the promise of blessing to Shem and Japhet must extend to their whole race; as the prophecies concerning Ishmael, Esau, Jacob and the twelve Patriarchs were not so properly verified in themselves as in their posterity, and thither we must look for their full completion.

The curse, therefore, predicted against Canaan, was properly against the Canaanites, and God commissioned Noah prophetically to declare the misery which their more than ordinary iniquities would deserve. And this account of the prediction of the Patriarch was recorded by Moses, to be an encouragement to the Israelites in their expedition against a people who, with their ancestors for many generations had by their impiety and abominations forfeited the divine protection, and had rendered themselves the objects of punishment.

This evidently is the meaning of the prophecy:—let us next attend to its completion. The Canaanites were an exceedingly wicked people: witness the sin and punishment of Sodom and Gomorrah, and the cities of the plain;—and as to the other inhabitants of the promised land, God had patience with them—and did not visit them in his displeasure 'till their iniquity was full. Gen. xv. 16.—They were not only *idolaters*, but guilty of the very worst sort of idolatry:—*burning even their sons and their daughters to their Gods*. Deut. xii. v. 31.

it is at this day observed, even from the eldest of the Christian times, and Apostolical tradition, received even from the practice of his Disciples."

SELDEN.*

This circumstance being well known to those conversant in Ecclesiastical history, should also be explained to such as are not, they having an equal right to be well informed in "all things relating to the common salvation," which is indeed the only way to avoid schism, and adhere to the truth, by following the Apostles' advice, of being able to give a reason of their hope.

SELDEN having been ranked among "those who doubted," occasioned his writing his *THEANTHROPOS, or God made man, a tract proving the nativity of our Saviour to be on the 25th of December*, which is divided into seven sections: viz. 1. The authority of keeping this day. 2. More particular proofs of it. 3. It was so received from the Fathers. 4. Express testimonies from historians and general use. 5. The common reasons urged, erroneous. 6. Objections answered: and, 7. Opinions respecting it. And as the tract has now become too scarce to be commonly perused, an extract of some passages respecting this important matter of fact, may not be unacceptable. In p. 2. he disclaims the unjust imputation; "as if I had purposely called in question," says he, "the celebration of that sacred day, which is, as St. Chrysostom calls it;† the main fort of all happiness, and the fountain and root of all the good that we enjoy; and to call it in question, as if I supposed," he indignantly adds, "it were observed at the time without sufficient ground, and as if I were too inclining to the part of the hot-brained and disturbing puritans, which impiously deny the keeping of a day as an anniversary feast consecrated by the birth of our Saviour: from which my conscience was ever, and is most clearly free." At p. 7. he observes that St. Ambrose, St. Chrysostom, St. Austin and others, "have many sermons appropriated to the celebration of this day, and they frequently tell the people confidently, that the birth of our Saviour was on the 25th of DECEMBER, or the 8 kalends of January"—and "the birth of St. John on the 8 kalends of July, or 24th June."—"On our Saviour's birth day, the days begin to lengthen, and on St. John's, to shorten." P. 9. "The eastern Church received it from the western." P. 10. "St. Chrysostom says,‡ being instructed from learned men of the western Church, it was then (another kai pro polōn paradotheisa etōn) of antient time, and delivered in the Church many years before,"—even of equal age with the more antient feast days which they had received,"—"well known from antient time."—St. Augustine also expressly says,§ that the birth was upon this day, sic tradit Ecclesia which denotes great antiquity even in his time."—P. 11. And he expressly says,|| "St. John Baptist's day was received by like tradition." And tracing backwards in the time of Constantine, and the first general council of Nice, held in 325, "this feast was kept on the 25th of December, AS NOW IT IS, and then from antienter time, against such as supposed it no older." P. 21. "Before the council of Nice, held in 325, this feast was established in the western Church by the general testimony of the Fathers." P. 25. "It rests firm, therefore, that whensoever it was first instituted for anniversary celebration, it was in such an age as had the supposition of the winter solstice, being on the 25th day of December, yet retained in the Church." P. 29. "The like is affirmed of the Apostolical Tradition of the uniform celebration of EASTER, by Ceolfrid, in his Epistle to Naitan, King of the Picts. P. 30. It follows, therefore, that even from the beginning, that is, FROM THE APOSTLES' TIMES, the same spring equinox was received in the Church, i. e. the 21st or 22d of March, as was afterward, and that it was thence established on the 21st by the council of Nice, and that by consequence, in those times, of the Apostles, the formerly received equinox was altered from the 25th to the 22d, or 21st, and also, (as of necessity it follows) the same winter solstice from the 25th of December, to near about the 21st or 22d of the

* Vide *THEANTHROPOS, or God made man, a tract proving the nativity of our Saviour to be on the 25th of December*, by JOHN SELDEN, that eminently learned Antiquary, late of the Inner Temple, London, 1661.

† Tom. 7. Edit. Saviliana. p. 375. log. ia.

‡ Sermon. dict. item in tom. 34. tom. 2. edict. Basil. And in Sermon. 27 de nat. Jo. Baptist, eodem tom.

§ Enarrat in Psalm 132.

|| Sermon. de sanct. 4.

same month. Whence also it is to be calculated, that this feast day was received as to be kept ON THE 25th DAY EVEN BEFORE THE APOSTLES' TIMES, AND THAT AMONG THE DISCIPLES OF OUR SAVIOUR, WHILE HE WAS YET ON EARTH; that is, while in common reputation the 25th day of December was taken for the winter solstice." P. 31. "It being commonly received out of the account and kalendar of the Gentiles, that the 25th day of December, was the solstice, and that ON THE SAME DAY our Saviour was born, it grew familiar it seems, and so was delivered down to those fathers, that the birth day was on the very winter solstice, which they so often inculcate." P. 33. "Many years before the council of Nice, i. e. under Dioclesian, this feast was thus celebrated." P. 35. "Among St. Chrysostom's works in Latin, one Homily is, *de nativitate Domini* (Edit. Basil, tom. 2. hom. 39.) wherein he confidently, as elsewhere teaches, that this day of December is the just day of that birth, and for his authority brings no less than St. Peter's testimony; PETRUS, are the words, QUI HIC FUT CUM JOH. QUI HIC FUT JAC. NOS IN OCCIDENTE DOCUIT,"—referring to what he had before noted in his oration on this subject, and where he says (Edit. Savil. tom. 5. p. 512.) such as defended this day, said it was (*Palaia kai archaia, kai anōthen tois apo Thrakes mechri Gadeirōn oikousi katadēlos kai opsisēmōs,*) very antient and from old time known, and famous from Thrace to Cadis, that is, the whole western Church. To these may be added Euodius whom Nicephorus calls the successor of the Apostles, and it is delivered (Suid. in verb. Nazaraios & Christianos) that it was ordained by St. Peter himself in Antioch; that we may so distinguish him from the other Euodius Bp. of Uzalis, (Cujus nomini ascribuntur opera aliquot ad. fin. tom. 10. D. Aug. subjuncta edit. Lovaniensi) in St. Augustine's time: he in one Epist. touching the times of the passion of our Saviour, of St. Stephen's Martyrdom, of the death of the B. Virgin, and the like, says expressly of her (as the Latin is in Languis's Nicephorus Eccles. Hist. l. 2. c. 3.) *Peperit autem mundi ipsius lucem, annum agens quindecimum 25th die mensis Decembris.*" 25th DIE MENSIS DECEMBRIS!" and p. 36. likewise in an old Greek author (the book being written about the time of Pope Honorius 1st) in the library of St. Marks in Florence, express testimony is *Apostolos memorie prodidisse Christum ex Virgine natum Bethlehem 25th Decembris*, as Albertus Widemonstadius of his own sight, witnesseth, and to these may be added Cedren, Orosius and some antient MSS. *Fasti* cited by Cuspinian upon Cassiodore, and other authorities,"—"strengthened also by St. Chrysostom, where he says (Tom. 5 edit. Savil. fol. 512) expressly, that in public records kept at Rome in his age, the exact time of the description under Cyrenius, spoken of by St. Luke, (which could not but be a special character of the time of our Saviour's birth) was expressed; and then he goes on (ibid. p. 513.) *doubt not* for we have received the day (*para tōn akribōs tauta eidotōn,*) from those who accurately know these things, and dwell at Rome, and that they (*anōthen kai ek palaiais paradoseōs autēn spitelountes nun astēs hemin tēn gnōsin,*) i. e. having from antient time and old tradition celebrated it, have now also sent us the knowledge of it. This is likewise confirmed by an old barbarous translation of what was taken out of Africanus and Eusebius, and published in the noble Scaliger's *Thesaurus Temporum*, where the words are *Aug. et Sylvano Coss Dominus noster Jesus Christus natus est sub Augusto 8 calendas Januarii:* and then *in ipsa die in qua natus est pastores viderunt stellam,* chuac 28, which should rather be 29, for so agrees the 25th of December, to that of the Egyptian choiac, which the author means. Prudentius also." P. 38. "And of later times the authorities are infinite." All these testimonies "enough manifest the ANTIQUITY and CERTAINTY of the antient feast day, according as we now observe it, and that even from the age wherein it first brought forth the redemption of mankind. And to these we may add, the consent of Christian Churches ever since about those 400 years," and as St. Chrysostom expressly saith (*kath hekaston etos spididōsi kai lamproteron ginetai,*) every year it encreased and grew more famous. P. 39. "And about 100 years after Chrysostom it was expressly ordained by the Emperor Justin, (if Nicephorus Calistus Hist. Eccles. l. 17. c. 28, deceive me not,) that in every place in the Christian world it should be thus observed. And according to this are the kalendars and books of divine service, not only of the western, which are every where common, but of the eastern Churches also: in the menology

of the Greek Church in *December*, (τὸ αὐτὸ εἰκοστὴ πεμπτῇ ἡ κατὰ σάρκα genesis τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,) i. e. *On the 25th of the same month the feast of the incarnation of our LORD, AND GOD, AND SAVIOUR JESUS CHRIST.* And,

Parthenikē Mariē Theon eikadi geinato pemptē.

That is, *THE VIRGIN MARY BROUGHT FORTH OUR SAVIOUR ON THE 25th DAY.* Other vols. of their divine service shew this also." P. 40. "And for other Churches—not under the name of Greek, as those of *Antioch*, or *Syria*, of *Æthiopia* and of *Elcopti*, or *Ægypt*,—have we testimonies enough of them also, whence we may collect that *they agree with us, in this anniversary of celebration.*" P. 41. "And to conclude here, *what greater testimony can there be that it was received into the Church, EVEN FROM THE DISCIPLES AND APOSTLES OF OUR SAVIOUR*, than this, that it was so *antiently observed, and hath been ever since, so generally received through Christendom?*" And so "says St. Augustine—*quæ quidem toto terrarum orbe observantur, dantur intelligi vel ab ipsis Apostolis, vel a plenariis Conciliis quorum est in Ecclesiâ saluberrima autoritas, commendata atque statuta retineri.*" Sicuti quod Domini Passio, et Resurrectio, et ascensio in cælum, et adventus dē cælo Spiritus Sancti, &c.—All such things he supposes either delivered by the Apostles or ordained by General Councils: for Councils here, we have no testimony that *they* ordained it: therefore, it rests by this argument, that we derive it from the eldest tradition that may be in Christianity. But we end here," says Selden, "this enquiry, and resolve with that old Hymn of St. Ambrose, "Sic præsens testatur dies," &c. P. 42. "Neither do I find *ANY Christian Church* in the later ages, hath otherwise celebrated it, save only that of the Armenians, who retained an antient custom of confounding it with the *Epiphany*, and that to the time of *Manuel Comnenus*, which is about 440 years since, and perhaps yet do, making a *confusion of those feasts.*

Having thus extracted from the first four sections, whatever relates to the birth of Christ on the 25th of December, and thereby abundantly *PROVED* that to be *the only proper day for its celebration*, the remaining three sections, 5th, 6th, and 7th chiefly treat of the wrong calculations drawn from Luke—Zachary not being an high priest,—the *course* of the service being interrupted by Antiochus,—and *their years* being reckoned (as ours are in law) by the reigns of Kings. The *DAY* therefore being more certain than the *year*,"—(which however, appears to be easily calculated, if any other proof could be wanted amid such a blaze of evidence, BY COMPUTING THE YEARS BACKWARD FROM THE DEATH OF CHRIST,) "yet all amounts to this conclusion (p. 71.) that the *yearly celebration or memory continued even from the eldest Christian time hath taught us THE EXACT DAY OF THE MONTH, therefore we have reason enough still to resolve on it.*"

Being therefore thus certified of *THE DAY*, let us be careful to *observe* it aright, and not only the day, but the whole *season*. Let us remember that it is set apart by our Church as a time whereon to celebrate the birth of our most blessed Lord and Saviour Jesus Christ. Let us keep it as a time "holy unto the Lord," and attend to our duty in public and in private, in attending the service and sacrament of the Church, in prayer and thankfulness, "for the inestimable love of God, in the *REDEMPTION* of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory," thus vouchsafed unto us, in this accomplishment of all the prophecies "from the foundations of the world." In serious reflection upon the incarnation of our Lord, and this mystery "of *GOD* manifest in the flesh." In obeying his will, and "doing good unto all men." Let "the rich" be mindful to be "rich in good works." "That they be ready to give, and glad to distribute" to their poor neighbours. Let all "be merciful after their power," and "while they have time, do good unto all men." So shall the poor experience the effects of a lively faith, in their bodies as well as in their minds. And let *THEM* receive these good gifts with thankfulness from those whom God has made "their stewards," and *commanded* "to dispense liberally." Let them not abuse them, but "be sober and vigilant," and apply them to the benefit of themselves and their families, and not waste them "in rioting and drunkenness,

and every evil work." The abundant charities distributed at this time will thus relieve the sick and needy, refresh the prisoner, and lessen every evil, whether of "mind, body or estate." Thus will the season be observed aright, and all will partake of that general joy, which has so universally prevailed at the celebration of such an important event, from whence all our other blessings arise. Thus will the rich partake more cordially of the social converse of innocent mirth—as Christians! and the poor cease to repine at hardships which they create for themselves, frequently finding the means for *sin*, though they neglect those of honest industry.

The observance of *holy days* is of the utmost importance. Our Church hath so arranged them, that, if duly attended, we cannot fail to be "thoroughly furnished," with that knowledge, which will assuredly "make us wise unto salvation." They are so dispersed throughout the year, that they contain the history of our Lord, his incarnation, birth, life, doctrine and miracles, death, resurrection and ascension, with "the coming of the Holy Ghost," according to his divine promises: and also, the history of his Disciples,—in the respective collects, epistles, gospels and lessons. By adding the collects to our prayers, and reading the epistles and gospels with the lessons in rotation, and which may easily be done, "if there is first a willing mind," we should find ourselves armed against *infidelity, depravity and schism*; ignorance would "not" abound, or the "love of" so "many wax cold." We should be "able to give a reason of our hope," and "come off, more than conquerors." This can be done by all. But such as have opportunity can further improve it, by the help of *Nelson's* most excellent *Companion to the Feasts and Fasts of the Church*, and also by attending the public service, as they are bound.

Our CATTLE also should we let partake of the general joy, by greater indulgence in *rest and food*, for they partake largely in our general *scarcity*. They administer profusely to our *comfort, our pleasure, our support, our health*: and God has allowed us their *proper use* for these purposes. Gratitude to HIM for this, should teach us to exercise *mercy, care and attention* to THEM. Even their services demand it for *themselves*. But when God has commanded it as a DUTY, who can disobey with *impunity*? He "regards the life of a beast,"*—"takes care for oxen"†—forbids an "unequal yoking‡" and enjoins us to shew mercy, as Christ also did by his precept and example. Why then is not this duty more generally recommended, and from whence more forcibly or properly than the pulpit?—as well as in the works of divines and others.§ It highly criminales a Christian nation to connive at, and thereby encourage barbarity towards animals, who are generally much less brutal than those they serve, and with whom they should exchange situations—to produce conviction by—*experience*!

If then, we thus observe the holy season of CHRISTMAS, we shall celebrate it like those who really do "look for the coming of their Lord." We shall not imitate those SECTARIES who, by throwing off all regard to this (and every other like) sacred day, instituted on purpose to remind us whereon *all our hopes* depend, do disavow, as much as in them lies, all acknowledgment of *their* having any concern in this common right of Christians, or in those blessings which Christ hath vouchsafed to his obedient followers. We shall contemplate his life and death, so as "to follow his steps," which will secure our peace both *here and hereafter*. We shall *have* that peace, from "the Prince of Peace," which "the world can neither give nor take away," which "passeth all understanding," and will secure to us the favor of God while we remain on earth, and translate us when we die, into his presence, and "the blessed company of all faithful people," the "Church triumphant," in Heaven. THERE "we shall see, even as we are seen,"—"we shall know, even as we are known," and those virtuous unions and sympathies began, but interrupted—*here*, shall blossom *there*, and bear fruit—*for EVER*! As therefore we now

* Prov. xii. 10. † 1 Cor. ix. 9. ‡ Deut. xxii. 10. Luke xiii. 15. c. xiv. 5.

§ See a most admirable and highly useful Tract, entitled, *Thoughts on the duty of Mercy and Sin of Cruelty*. Sold by Letterman and Co. Stationer's Court, London, price 11-2d. or 10s. 6d. per hundred. It is with infinite pleasure we hear that a *Society* is going to be instituted to *prevent the abuse of animals*, to be entitled THE ANIMALS FRIEND.

"praise thee O God," in the words of the Church, "because thou didst give Jesus Christ thine only Son to be born *as at this time* for us : who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary, his mother, and that without spot of sin, *to make us clean from all sin* ; * so would we further call upon thee, and say "Almighty God, who hast given us thy only begotten Son, to take our nature upon him, and *as at this time* to be born of a pure Virgin : grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same spirit, ever one God, world without end, Amen." †—"Therefore with angels and archangels and with all the company of Heaven, we laud and magnify thy glorious name ; evemore praising thee, and saying, holy, holy, holy Lord God of Hosts, Heaven and Earth are full of thy glory ; glory be to thee, O Lord most high, Amen." ‡

* Proper preface for Christmas Day, in Office for II. Communion.

† Collect for Christmas day.

‡ The Trisagium, or Hymn of the Angels, in the Communion Office.

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Please to insert the following extract from Bishop Hick's Devotions, and oblige your friend and constant reader,

ORTHODOX.

CHRISTMAS DAY.

To day, for us, our Lord was born ;—come, let us adore him.

O JOYFUL tidings, worthy of an angel's mouth ! Behold, to us was born, this day, a Saviour, who is Christ the Lord. *Allelujah.*

Wonderful signs, to seek the new-born King of heaven and earth :—*You shall find him wrapt in swaddling cloaths, and laid in a manger. Allelujah.*

O blessed harmony of the celestial choirs ! *Glory to God on high, on earth peace, good will towards men. Allelujah.*

ANTIPHON.

The Shepherds came to Bethlehem with speed, and found Mary and Joseph, and the infant laid in a manger.

V.—This is the day the Lord has made ; let us rejoice therein. *Allelujah.—Allelujah.*

R.—*This is the day in which the Lord was made ;—come let us rejoice. Allelujah.—Allelujah.*

LET US PRAY.

O GOD, who every year givest a fresh occasion to the devotions of thy Church, by the welcome festivity of our Saviour's birth ! Grant us, we beseech thee, with such devout affections to entertain this first humble rising of the Sun of Righteousness to us, as may better dispose and more powerfully engage us to follow him through the whole painful course of his life, which, like a giant, he rejoiced to run, enlightening the world with thy truth, and inflaming it with thy love, 'till in the end we arrive at his eternal rest, through the same our Lord Jesus Christ, thy Son ; who, with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

DIED.]—At Huntington, of a consumption, the 2d of instant, December, Mr. PHILO SHELTON, in the 27th year of his age.

"Man wants but little, nor that little long,

"How soon must he resign that very dust,

"Which frugal nature lent him for an hour."

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END OF VOL. I.

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